

# SCRIPTURE

PUBLISHED BY THE CATHOLIC BIBLICAL ASSOCIATION

*Hon. Secretary's Address:*

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## News and Notes

*The New Latin Psalter.* Liber Psalmorum cum canticis breviarii romani : nova e textibus primigeniis interpretatio latina cum notis criticis et exegeticis, cura professorum Pontificii Instituti Biblici edita. (Romae, e Pontificio Instituto Biblico : anno MCMXLV.)

This is a volume as welcome as it is unexpected, a work of great importance both for biblical studies and for the liturgy. The professors of the Biblical Institute have prepared a translation of the psalms made directly from the Hebrew text, with a short preface, prolegomena, and brief textual and exegetical notes. Most important of all, the Holy Father has himself honoured the work with a *Motu Proprio* prefixed to it, from which it appears that it has been prepared and published by his order, and that it will be lawful to use it in the recitation of the breviary, once it has been issued by the Vatican Press in a form adapted to that purpose. It need hardly be said what a boon to priests this will be. This is only a preliminary and grateful announcement of the work ; a fuller review will appear later on. (C.L.)

*Lectures.* On Sunday, May 6th, at 114 Mount Street, Grosvenor Square, London W.1, the first of a series of fortnightly lectures was given by Very Rev. Canon Arendzen. The title was "The Bible in the World To-day." The speaker reviewed the character of the Sacred Books and outlined the history of their use. Catholics, he maintained, are alone to-day in regarding the Bible as the Word of God in the true sense, and they should use their opportunities to become better acquainted with it. "The Bible in the Liturgy" was the subject of the second lecture, given on May 20th by Dom Romanus

Rios. His aim was to show how extensively the Liturgy, both in Missal and Breviary, draws on the Scriptures for its material. Dom Romanus developed his theme with many quotations from the Fathers, showing a wide knowledge of their writings. On June 3rd, Fr. Lattey S.J. spoke on "The Church of the Bible." The Church, he said, alone satisfies the requirements of the Bible. She alone can tell us what *is* the Bible. She alone can adequately defend it, and finally she alone maintains intact the truths definitely taught in the Bible—the Blessed Trinity, the Virgin Birth, the Resurrection, the Real Presence, Our Blessed Lady, Papal Infallibility. After each of these lectures there was a discussion and numerous questions were put by an interested audience. The series was concluded on June 17th by a lecture on "The Early Chapters of Genesis" by Rev. D. Leahy. But these notes had to go to press before the lecture took place.

On March 6th—9th four lectures by Fr. Lattey S.J., were given by invitation at the University College, Bangor, Wales. The subject was "Some Prolegomena to the Old Testament"—Wales and Palestine, The Book of Wisdom, The Religion of the Old Testament, Ancient Totalitarianism (Ruler-worship) and the Old Testament.

*Back-numbers of Scripture.* There has been a considerable, and even insistent demand for earlier numbers by members who have joined the Association in recent months. Unfortunately there are no copies left in stock, with the exception of a few of the April number. We have decided to reprint the issue for July 1944 by way of a start. This involves considerable expense but the demand seems to justify it.

*The Lending-Library.* Since the list was sent out last April the following books have been added: *The Layman's New Testament*, Pope, O.P.; *Back to the Bible*, Lattey S.J.; *The Original Order and Chapters of St. John's Gospel*, Hoare; *Enjoying the New Testament* (two copies), Monro; *A Catholic Harmony of the Four Gospels*, Lagrange-Barton; *The Relevance of Apocalyptic*, H. H. Rowley; *Syriac New Testament*; *Des Paulus Reiserouten*, Weber.

*U.S.A.* The Catholic Biblical Association of America continues to develop vigorously. Recent activities include clergy meetings for biblical papers and discussions, a Bible Week at which Alfred Noyes lectured on "Poetry and the Scriptures" and a number of rare Bibles and Bible Manuscripts were exhibited, and a lecture course in Boston, Mass., which drew very large audiences.

*Subscriptions.* The annual subscription has now been raised to five shillings. We are able to print twelve pages this time, but, unfortunately, war conditions make it unlikely that we shall be able to continue with that number for the time being. SCRIPTURE will however be enlarged at the earliest possible opportunity. The subscription for ecclesiastical students will in future be half-a-crown.

## The Catholic Biblical Association

AN ACCOUNT OF ITS FORMATION AND DEVELOPMENT.

AT the Conference of Ecclesiastical Studies, held during Easter week, 1940, at St. Edmund's House, Cambridge, a group of priests met to discuss the formation of a society to promote Biblical studies. The founding of the Catholic Biblical Association of America in 1937 was an additional incentive to start a parallel organisation on this side of the Atlantic. It was soon realised at the Cambridge meeting that the

field of activity was wide. Biblical specialists could benefit by the opportunities thus provided of making contact with one another, and by the publication, in the future, of more specialised works than existed at present. But it was clear from the start that the proposed association would be of still greater value to schools, seminaries and the general public. Many urgent needs were specified: better editions of the Bible in English, and even separate editions of the Books of Scripture with introduction and notes, pamphlets introducing the various books without printing out the text, commentaries, better school text-books, especially for small children and the higher forms, lists of Scripture-readings for every day; lectures, summer-schools, study-clubs, and plans for individual- and group-study. The aims of the association were formulated as follows:

(1) To promote knowledge of the Scriptures among Catholics by lectures, publications and other means.

(2) To provide Scripture scholars with the opportunity of meeting one another.

A committee was then formed. After the meeting the approval of the Hierarchy was sought and obtained, and Cardinal Hinsley became our first President. At this point the war situation took a turn for the worse and air raids soon put an end to Biblical activities for the time being.

In 1942 matters were taken a stage further. Public membership was started and the annual subscription fixed at the modest figure of half-a-crown. For this, members received occasional leaflets, bibliographies of Catholic works on Scripture in English, answers to questions sent in, and the opportunity of borrowing books from a small lending-library. Nothing more could be offered at the time beyond the assurance that members were helping a good cause. A good deal more was however being done. Contact was made with various Catholic organisations and the general lines along which we were to work gradually became clearer. One thing was soon evident—there was a definite need for individual guidance in Scripture-study among those who were taking up the subject more thoroughly after leaving school, or later in life.

A fresh impetus to Biblical studies was given by the publication of the Papal Encyclical *Divino Afflante Spiritu* in October 1943. This is not the place to comment on that important Letter. The reader may be referred to articles on the subject in the *Clergy Review*, July 1944, and *SCRIPTURE*, October 1944. It is enough to say here that the Holy Father, Pius XII, gives the fullest possible encouragement to Associations such as this which aim at fostering knowledge and love of the Scriptures. The first fruits, so to say, of the Encyclical in this country might be seen in the formation of a committee, in December 1943, to prepare a one-volume commentary on the whole Bible. It is not necessary to stress the importance of the work, nor to say much about the size of the task which lies before us. It was evidently desirable to secure the co-operation of as many Biblical scholars as possible and we have been fortunate in obtaining the services of over forty contributors in most parts of the English-speaking world. Our commentary is intended to provide the educated layman with the assured results of Catholic Biblical study in recent times. It would be rash to predict the exact date of publication but we may express the hope that it will appear at the end of 1947 or early in 1948. The progress already made is indeed a very good assurance that our hopes are well founded.

In the autumn of 1943, His Grace the Apostolic Delegate was invited and kindly consented to become Patron of the Association, and in the following January, His Grace Archbishop Griffin, on his accession to the See of Westminster, graciously agreed to be our President in the place of his predecessor, Cardinal Hinsley. During the past two years lectures have been given by members of the Association in different parts of the country. A beginning has also been made with translation-work. Continental Catholic scholars have done a great deal of valuable work which we cannot afford to ignore. The specialist will no doubt obtain the original works, but there remains a sufficiently

large public who would be glad to have some of these in an English translation, as being more readily obtainable and easier to read. We are fortunate in having a number already in English, such as the lives and studies of Christ by Lagrange, de Grandmaison, Willam, Fouard, Lebreton and Reatz. It is good news to know that another of our pressing needs is being met, namely a scholarly History of Israel. Ricciotti's *Storia d'Israele* is being translated in America. This excellent work was first published in 1934 and was soon afterwards translated into French.

The publication in July, 1944, of the first printed number of SCRIPTURE marked another step forward. War conditions still restrict its size and also its character. We cannot regard it as a periodical for no new periodical may be started during the war. It takes the form, rather, of a report of the Association and its activities. Nevertheless, small though it is, a very encouraging welcome has been given to it; and it has been instrumental in obtaining new members for us overseas, where it is naturally the only tangible benefit we can offer. The Association now has members as far afield as U.S.A., Australia, India and Africa. The total is about 500.

Progress in the organisation of study-clubs and the preparation of plans of study has been slow. This is due not to any lack of keenness on the part of members but to the fact that a suitable person has not yet been found with sufficient leisure to undertake the work. It must be remembered that nearly all the Scripture scholars are already engaged on work for the new commentary besides their ordinary occupations. An excellent six-months' course of study for those who only have their leisure hours to spare is, however, available in Miss Margaret Monro's new book, *Enjoying the New Testament*, which is reviewed in this issue. Those who desire a full course of study spread over a much longer period, may follow the Scripture course which forms part of the curriculum for the Diploma in Theology. The Director of Studies is Very Rev. Mgr. Barton, D.D., L.S.S., St. Catherine, Money Lane, West Drayton, Middlesex.

A series of four introductory lectures, on alternate Sundays, beginning May 6th, was given in the hall of the Jesuit Fathers at 114 Mount Street, London, W.1. The lecturers and their subjects will be found mentioned in News and Notes. Thus a start has been made after several attempts rendered abortive by war conditions. We want the meetings of the Association to become a regular feature of London Catholic life and it is hoped that very soon similar meetings will be arranged in other big Catholic centres. Besides lectures of the kind mentioned we also envisage courses of lectures dealing with Scriptural subjects in greater detail. Scripture-days or week-ends might be organised thus allowing more time for thought and informal discussion.

As conditions become more favourable we expect to make better progress with the publication of the Scripture works referred to above. Indeed we trust that many of the team of writers engaged on our commentary will be thus encouraged to continue the good work of supplying the needs of Catholics.

The Executive Committee is as follows:—Very Rev. Mgr. John M. T. Barton, D.D., L.S.S., F.S.A. (Chairman), Rev. W. E. Brown, D.D., Rev. A. Jones, S.T.L., L.S.S., Rev. C. Lattey, S.J., Rev. E. F. Sutcliffe, S.J., Dom Bernard Orchard, O.S.B., Rev. R. C. Fuller, D.D., L.S.S. (Secretary).

#### THE CATHOLIC BIBLICAL ASSOCIATION OF AMERICA.

A few words about the activities of our contemporaries in America may be welcome. The First General Meeting was held at St. Louis, Missouri, on October 9th—10th, 1937. From the very beginning the Association was able to draw on considerable resources of every kind. Thus they were able to start, without any delay, the revision of

the Douay Version of the Bible. A large team of scholars was formed. The New Testament was completed and published in 1941. This edition has since had a very wide circulation. Work on the Old Testament was begun and good progress was made. But the publication of the Encyclical *Divino Afflante Spiritu* altered the situation. Pope Pius XII lays considerable stress on the importance of knowing the original languages and underlines the value of translations of the Scriptures from those originals. The law requiring translations read in Church to be made from the Latin Vulgate is still in force and thus the American revised New Testament remains in use, for the Douay version, of which it is a revision, is based on the Vulgate. But for practical purposes it may be said that only the New Testament is read out in English in Church, and hence there is no special reason *on these grounds* for a revision of the Douay Old Testament. The American Hierarchy considered they would be doing a work more useful and more in accordance with the Pope's wishes if they turned their attention to producing an entirely new translation from the original tongues. Work on the Douay Old Testament was accordingly stopped and the new translation begun.

Among other important undertakings we must mention the one-volume commentary on the New Testament published in 1942 which is unfortunately so scarce and difficult to obtain under present conditions. The *Catholic Biblical Quarterly* published by the Association since the beginning of 1939 has the distinction of being the first specialised Biblical review ever to be published in English by Catholics. The *Quarterly* has none of the evidence of war-time conditions with which we are familiar. It is a full size review, has a wide range of contributors and maintains a high standard. In addition to these undertakings there are also frequent meetings, lectures, conferences and sermons dealing with Biblical subjects. It is clear that the Association has taken its place as an integral part of American Catholic life, and bears testimony to its vigour.

The Secretary is Rev. Joseph L. Lilly, C.M., S.T.D., L.S.S.,

The Catholic Biblical Association of America,  
The Catholic University,  
Washington,  
D.C., U.S.A.

## Questions and Answers

*What is the Vulgate? Is it St. Jerome's work? If the Psalter in the Vulgate were replaced by St. Jerome's translation from the Hebrew, would that make any difference to the authenticity of the Vulgate?*

"THE VULGATE" is the name given to the official Latin Bible of the Church. It is derived from the Latin word meaning "popular," "usual," "common" and was applied to the Latin Bible as being in common use. The Vulgate is the work of St. Jerome, but he was not responsible for the whole of it in exactly the same way. Part of the Vulgate is a direct translation made by St. Jerome from the original, the rest is either the Old Latin version which was in use in St. Jerome's day, or his revision of it. By the fourth century many variations had crept into the Old Latin version and St. Jerome revised at least the *Gospels* in accordance with manuscripts of the original Greek. The Vulgate contains this revision. It is uncertain whether St. Jerome revised the rest of the New Testament; the present Vulgate text may be either the Old Latin or St. Jerome's revision of it; the opinion of scholars is divided.

The Old Testament consists, for the most part, of his Latin translation of the Hebrew text. Some of the deuterocanonical books (Wisdom, Ecclesiasticus, Baruch and Maccabees) are taken from the Old Latin, which is based on the Greek translation of the Old

Testament known as the Septuagint. The Psalms come from one of his revisions of the Old Latin Psalter. Before making his translation from the Hebrew text of the Psalms, St. Jerome made two revisions of the Old Latin: one, in accordance with the Septuagint, which became known as the Roman Psalter because of its use in Rome, the other according to Origen's hexaplar Greek text, which became known as the Gallican Psalter from its popularity in Gaul. It is the latter which forms part of the Vulgate. It is of course part of the Clementine Vulgate; that is to say, the Vulgate as revised by authority of Pope Clement VIII.

Briefly then, the Vulgate comprises St. Jerome's translation of the Old Testament from the Hebrew, his Gallican Psalter and most of the deuterocanonical books from the Old Latin. In the New Testament there is his revision of the Old Latin text of the Gospels; and the rest of the New Testament may or may not be his revision of the Old Latin.

The Church has not "defined" the Vulgate. At the Council of Trent the Church defined that the books contained in the Old Latin Vulgate are those that comprise the true Canon of Scripture. She did declare, however, that the old Vulgate, proved by long usage in the Church, is to be held as authentic. In this context the word "authentic" means that the translation faithfully represents the original, that is, substantially and essentially, although differences in detail are not excluded. Furthermore, in matters of faith and morals it is without error and is authoritative, since it does accurately represent an original from which no erroneous doctrine could rightly be deduced. (For a full treatment of this see Pope, *Aids to the Study of the Bible*, Vol. I, pp. 231—2). If the Gallican Psalter were replaced it would make this difference, that in this particular part of the Vulgate, it would no longer be the Vulgate proved by long usage in the Church (see above); but if the Church were to declare the fidelity of St. Jerome's translation from the Hebrew and accept it, the authenticity or fidelity of the Vulgate would not be impaired.

R. J. FOSTER.

*There appears to be a confusion in the Bible text over the meetings of David and Saul. How may this problem be solved on sound Catholic exegetical lines?*

The fidelity to which reference is made occurs in I Kings xvi, 22ff, and xvii, 12—58. Briefly it might be summarized as follows: In ch. xvi David is called to the court of Saul where he played before the King, gains his affection and is made his armour-bearer. In ch. xvii we find that he is absent at the time of war and only accidentally comes to the camp on account of an errand to his brothers. He is apparently unknown both to the King and Abner (xvii, 55—58).

In approaching these historical difficulties it might be well to keep in mind the general principles outlined in *The Old Testament* (Cambridge Summer School), pp. 59 ff. In the present state of our knowledge it is difficult to give any hard and fast solution to problems that arise.

In the present case several suggestions have been made to explain the apparent discrepancies. Some reconcile the narratives by pointing out that the stay of David at the court may have been of short duration and after his return home Saul may have forgotten him. He may have been called Saul's armourbearer by anticipation. Others suggest that "armourbearer" is merely a title bestowed upon those who had served the King as a reward. It is further pointed out that the questions in ch. xvii, 55 ff concern David's family rather than himself, while Abner was not likely to have troubled about the parentage of a minstrel boy.

Other writers solve the question on textual grounds. There is a difference between

the Hebrew text and that of some MSS. of the Greek Septuagint. The latter, for instance, does not contain ch. xvii, 12—31; 41; 48; 50; 55—58. The result of these omissions is a straightforward and consistent narrative free from the difficulties mentioned. It is suggested that this Greek text is the original form of the story and that the additions in the Hebrew are later and not genuine. It must however be borne in mind that the verses may have been omitted in the Greek, precisely to eliminate the difficulty. Others again suppose a confusion in the order of the Hebrew text. A further suggestion is that the account really comes from two sources. The compiler presupposes a knowledge of the full details in his readers and selects for his own narrative only the more important facts. These however are not quite sufficient to give us a full account of the relationship between the two traditions, but if the full facts were before us the harmonisation of the accounts would present no difficulty.

The Catholic is free to select any of the solutions which commends itself and seems more probable.

R. J. FOSTER.

*Why do so many Catholic commentators attribute the Apocalypse to the reign of Domitian (96 A.D.) rather than to that of Nero (67)?*

(I) By reason of tradition. To determine the date of a book in the Bible Catholics take as a rule the guide of tradition. Non-Catholics look usually to the internal evidence of the book.

With regard to the Apocalypse, the explicit testimony of Irenaeus and Eusebius (accepted too by St. Jerome) seems decisive. It is the most ancient and the most precise tradition that St. John wrote the Apocalypse in the reign of Domitian. True the tradition is not unanimous. Against it can be quoted the various suggestions made by the apocryphal *Acta Joannis* (second century), by Epiphanius (fourth century), and by Theophylact (eleventh century). Father Hugh Pope (*Aids*, Vol. V, pp. 366—370) insists on the importance of the witness of Theophylact, but the reader is left with the impression that even if Theophylact's *Claudius Caesar* could be interpreted to mean Nero, the witness is no match for Irenaeus and Eusebius. Indeed, Father Hugh Pope can suggest the reign of Nero only as a possible view, in order to scramble out of a difficulty. "If, then, it is felt that the Greek of the *Apocalypse* is irreconcilable with that of the *Fourth Gospel* on the supposition that they were written at approximately the same time, we may take refuge in the possibility that the *Apocalypse* dates from the time of Nero, 54—68, while the *Gospel* dates from that of Nerva, 96—98, or from the early years of Trajan, 98—104."

Those who look only to the internal evidence which the book provides claim that the Apocalypse was written in the reign of Nero, and this for three reasons: (1) xiii: 18. The number of the Beast, which is the number of a man, is 666. The numerical value of the Hebrew letters for the Emperor Nero is 666.

(2) xvii: 5 ff. Babylon (Rome) appears drunk with the blood of the saints, and this, they say, must be read to denote the persecution by Nero.

(3) xi: 1 ff. The city and temple of Jerusalem were still standing when the Apocalypse was written.

Those commentators who cling to the Domitian date claim that the above three passages can and must be read in a way which harmonizes with tradition. Thus, instead of reading those passages in a literal sense, they interpret them as metaphorical. Indeed, the same commentators find their traditional date actually confirmed by the internal evidence found in the book (notably in the conditions prevailing among the seven churches).

(II) It is possible that the questioner means: "Why make all this fuss about a date within such narrow limits? Does it make any difference to the interpreting of the Apocalypse whether you put the date at 67 or 96?"

Catholics hold that the Apocalypse is prophecy. Many non-Catholics deny, or at least belittle this notion. They say the Apocalypse is the history of the Church in the time of Nero and a conjecture about the fate of the Church in the immediate future. This non-Catholic position would have some weight, if the three arguments supporting the Nero date were decisive, and if no account were taken of tradition. But if the book was written under Domitian, then the allusions to Nero and to the Temple (like many other allusions in the book) are clearly symbolic of events in the future life of the Church. As for blood-drunk Babylon: this could as easily apply to the persecution under Domitian, that "*immanissima bellua*" (Pliny), as to that under Nero.

D. J. LEAHY.

*How was the Church able to distinguish the inspired from the uninspired books since she made her decision so long after the death of the Apostles?*

To keep our ideas clear it might be well to bring to the surface and examine the submerged assertions of the question.

In the first place, the fact that a particular book is inspired can be known only through divine revelation. It is God's secret; neither the reader of the book nor its inspired writer himself can be sure of this fact without revelation. The ultimate criterion of inspiration is therefore a direct revelation from God, a revelation which is communicated to us by the teaching authority of the Church.

Secondly, no new revelation has been made since the death of the last Apostle (Denzinger. *Enchiridion* no. 1836), for by then the "deposit" of revelation was complete (Denz. 2021).

Thirdly, the catalogue of inspired books was expressly *defined* by the Council of Trent in 1546 (Denz. 784).

From these three facts it follows that the Church has committed herself to the proposition that the catalogue of inspired books was already revealed by God in Apostolic times. But she has not pronounced on the *form* which this revelation took. We are free to discuss whether twenty-seven revelations of the inspiration of the twenty-seven inspired books of the New Testament were made or whether one guiding principle was revealed which would serve as a criterion of distinction between the inspired and the uninspired books. The question now passes out of the dogmatic sphere into the historical.

Plainly it is impossible in this place and space to follow the course of the affirmations, doubts and denials which, under the sure guidance of the Spirit, issued in the pronouncement of Innocent I (in 405), the decree of Florence (in 1441) and finally in the dogmatic definitions of Trent and Vatican. It is sufficient to notice that from Jerome in the fourth century to Cajetan in the pre-Tridentine sixteenth, opinion in the Church was allowed to fluctuate. The toleration of such discussion leads us almost inevitably to the conclusion that no explicit list, written or unwritten, had been handed down from Apostolic times; rather we are forced to conclude that some general principle of recognition had been bequeathed. Thus for the Old Testament Apostolic approval of the Septuagint collection would suffice.

What was the general principle behind the recognition of the New Testament books? We are now on controversial ground but it is at least a solidly probable view that the sacred character of the single books was recognized by means of their Apostolic origin. A book published authoritatively by an Apostle or with his immediate authority was recognized as having a peculiar sacred character. The intimate nature of this sacred-

ness would be analyzed in the course of time but the sacredness was already recognized. Note that this view does not maintain that Apostolicity of origin and inspiration are one and the same thing—they are not, but it is suggested that this is the way by which the inspiration of a book was *recognized* in the early Church. The theory would certainly explain the historical fact that discussions of canonicity were linked up with questions of authorship. Thus, for instance, the canonicity of the Epistle to the Hebrews was in doubt mainly because it did not bear the name of Paul, but its place in the catalogue was eventually secured by the historical tradition of substantial Pauline authorship. In this view it is clear how, before the dogmatic definition, doubts of the historical and literary order could lead to doubts of the inspiration of a book; after the definition they could not.

In conclusion: the Apostles probably transmitted a general principle by which the inspired could be distinguished from the uninspired books. The application of this principle (perhaps Apostolicity of origin) was susceptible of discussion. The outcome of the discussion was explicit definition of what was implicitly contained in the Apostolic revelation. Moreover, it should be noticed that the Holy Spirit does not suddenly assume control at the time of dogmatic pronouncement but in the whole preparatory historical process “reaches from end to end mightily.”

A. JONES.

*If the view that St. Matthew gives the genealogy of St. Joseph and St. Luke that of Mary is not probable, how can we reconcile the discrepancies in the two lists if both give the genealogy of the “father”?*

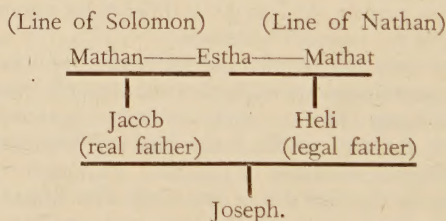
The difficulty of the two genealogies of our Lord given in St. Matthew (i, 1—18) and St. Luke (iii, 23—38) has exercised the critical acumen of biblical scholars from the earliest times. The principal part of the difficulty lies in the genealogical list for the period intervening between King David and St. Joseph the foster-father of our Lord, because, in each of the two gospels, the lists given differ in the number and, what is more serious, in the identity, of St. Joseph's ancestors.

The solution of the difficulty popularized by Annius of Viterbo in the sixteenth century was that the two genealogies are really distinct, that of St. Matthew being Joseph's lineage, that of St. Luke being Mary's. Such a solution, attractive though it may be, surely does violence to the text of St. Luke (iii, 23), who obviously sets himself to the task of enumerating the ancestors of Joseph. That such is the real meaning of the text seems confirmed by the fact that it was only after fifteen centuries of biblical exegesis that any writer seriously proposed Luke's genealogy to be that of Mary.

Here, as in so many other places of Holy Writ, we have to keep before our minds that we are dealing with documents that are remote in time, and alien in civilization, and therefore, we are not to expect that the documents should conform to modern western customs or method of historical writing. Taking the first part of the difficulty—the numerical discrepancy in the two lists, we can see, after very slight investigation, that St. Matthew has compiled his genealogical list along lines which do not fit in with our ideas of historical completeness. His genealogy is made to fit into an artificial structure of three groups of fourteen names, corresponding to the three periods of Jewish history, patriarchal, regal, and post-exilic. To obtain this number names have been omitted. For instance, between Joram and Ozias (Mt. i, 8) three names mentioned in the third and fourth Books of Kings have been omitted, and we cannot suppose that Matthew was less aware of their existence than we are. His intention then, must have been simply to give a selection of our Lord's ancestors, arranged in three groups of fourteen names, for literary or perhaps mnemonic purposes. Once this fact is established, then there

is no further difficulty in the numerical discrepancy between the lineages given by Matthew and Luke.

A more serious matter is the difference between the names that appear in the two lists of Matthew and Luke. These two series of ancestors, between David and Joseph, seem to be completely distinct, with the possible exception of the names of Salathiel and Zorobabel, which occur in both lists; but, since these names must have been common enough in post-exilic Jewry, one cannot presume the identity of the persons who bore them. For all practical purposes then, we can consider these two genealogies as lists of completely distinct individuals. How then can each of these two different lists be considered as the correct pedigree of Joseph? The earliest known hypothesis, advanced to solve this difficulty, still seems to be the best. Julius Africanus, at the beginning of the third century, proposed a solution, based on the ancient Jewish custom of the levirate law. This hypothesis, possibly founded on some oral or written evidence, was generally accepted by patristic writers. According to the levirate law (Deut. xxv, 5—10), if a man died childless, it was prescribed that his brother should marry the widow, and so beget children who legally were accounted children of the deceased man. As a result of this law, an individual could have in legal and popular estimation two fathers, his natural father, and his legal father. Applying this custom to the present instance, we find on the evidence of Julius Africanus, that the grandfather of Joseph on Matthew's list, namely Mathan, died leaving a son Jacob. Mathan's widow, Estha, later married Mathat (Joseph's grandfather in Luke's list), and the son of this union was Heli. Thus Jacob and Heli were half-brothers, and we have the relationship necessary for the application of the levirate law. Heli, grown to manhood, married and died childless: Jacob his brother married Heli's widow, and their son, Joseph, was regarded legally as son of Heli. In consequence Joseph can trace his Davidic ancestry by his real father, Jacob, through the line of Solomon, and also by his legal father, Heli, through the line of Nathan. The relationship of the immediate ancestors of Joseph appears more intelligible in schematic form:



This hypothesis is free from any serious objection, it reconciles the two lists, and it is quite in accord with well-known Jewish custom; such considerations, together with the antiquity of the tradition favouring it, make it an eminently satisfying solution to the difficulty.

DAVID MCROBERTS.

## Book Reviews

*The Four Gospels*, by Dom John Chapman. Sheed and Ward. 4s. 6d.

Men who can combine profound scholarship with a clear and attractive style are very few. Abbot Chapman was emphatically one of those. The problem of the relation of the four Gospels, one to another, the questions of their date and authorship, to be answered from external and internal sources, are by no means amongst the easiest to handle with clarity and freshness. Dom Chapman has succeeded admirably. In this book

of small compass the main facts are set forth soberly and yet with that pleasing vivacity which was characteristic of the author. His own special theory, that St. Peter's teaching was based on the Greek translation of the Aramaic Matthew and thus accounts, through St. Mark his stenographer, for the similarity between the Synoptics, is referred to in a note, but is not stressed. The author limits himself to the facts universally admitted and the deductions agreed upon by the "maior et sanior pars" of Biblical scholars. The Catholic layman and the ecclesiastical student could scarcely find a better book to facilitate their first studies of the Gospel story than this brief but telling account of the origin and mutual relation of the four sacred narratives. It is hoped that it may lead such readers to the perusal of the more detailed *Matthew, Mark and Luke* by the same author.

J. P. ARENDZEN.

*Enjoying the New Testament*, by Margaret T. Monro. Longmans. 8s. 6d.

The publication of this little book is indeed welcome, not least to the secretary of the Association. For some time past he has been receiving frequent requests for study-plans, and though general lines of study could be indicated, no systematic plan was yet available for those who had only their spare time to give to Biblical studies. Miss Monro's book does supply such a plan. It gives a six-months' course, dividing up the reading into weekly assignments, and suggesting lines of enquiry. This is not just another manual of introduction. Its chief interest lies perhaps in its freshness of approach, and there is no dry technical phraseology here to deter the timid starter. Its whole purpose indeed is to capture the reader's interest, and it is described in the introduction as "a ramble through a countryside where we think we might perhaps like to settle." The reader is invited to put himself in the position of one who lived in those times, and for this purpose the Books of the New Testament are to be read as far as possible in the order in which they were written. Again, big difficulties which do not really affect the understanding of the New Testament as a whole are only briefly touched on or are left for a future treatment. Thus with a minimum of effort (though Miss Monro is careful to note that effort *is* required for all worthwhile study) the reader is able to obtain a clear view of the whole. For how many will this be the first time that they have acquired such a view? The book gives us a pleasing presentation of New Testament characters and doctrines, critical and apologetic matters being left in the background.

On p. 37 "After seventy years" should surely read "After fifty years"; p. 169, footnote, for "Biblical Commission" read "Holy Office." One notices also that no mention is made of the small but very handy Bible Atlas published by the Society for Promoting Christian Knowledge, price 3s. A few other points may be queried. It is hard to see any adequate grounds for saying the Epistle to the Romans was written at Cenchrae. Surely Corinth was the place? (cf. Lagrange, *Romains*, p. xvii). It is scarcely correct to say "Through this isthmus a canal had been dug." The reference is presumably to Nero's work. But this was many years after the Epistle to the Romans was written. In any case the canal was never finished. The present canal is modern. A reference is also made to the "Corinthian" games. This should read "Isthmian."

Finally, in Miss Monro's kind reference to the Catholic Biblical Association on p. 188, 2s. 6d. should now read 5s.!

R. C. FULLER.

## Biblical Films

"*The Historical Background of the Bible*" series (16 mm. silent). Obtainable from Religious Films Ltd., Church Walk, Dunstable, Beds.

There is far less divergence of opinion on the subject of the New Testament, between Catholics and non-Catholics, than exists with regard to the Old Testament, and the films to be reviewed contain nothing of note to which a Catholic might take exception. SF 17, *The Boyhood of Jesus*, shows us a modern mother in Palestine swaddling her child in the age-old manner. Many sayings of Christ likewise take on a new meaning when the actions described take place under our eyes: taking up one's bed, gathering one's own sheep from the flock, bringing in the harvest. SF 18 introduces us to customs illustrative of Christ's public ministry: fishing in the Sea of Galilee, packing fish, mending nets. Sailing ships are seen on the lake; poor craft, it must be confessed, by comparison with the vessels of the time of Christ. We see the ruined cities of Transjordan. Of these perhaps the finest is Gerasa, recently excavated by an Anglo-American expedition. The spread of Christianity is portrayed in SF 19 which does not fail to show its early establishment in Rome. The map in the film gives the impression that Libya received the faith before Rome. Too much should not be built on the episode of Simon of Cyrene.

Turning by way of contrast from Christianity to Islam (SF 20), the rapid spread of Mohammed's religion across the Arab world and into Europe is vividly described, and the film shows how the invaders were finally checked and turned back in France. The Mohammedan buildings in Jerusalem are photographed—the beautiful Dome of the Rock, built in the seventh century on the site of the Temple, the many mosques and minarets, which give the Holy City so distinctively Moslem an appearance. The mighty ruined castles of the mediaeval Crusaders in Palestine are shown by way of contrast. SF 21 brings us down to modern times. It gives a good description of the work done in the Holy Land by the British Government since the last war—new roads, new farming methods, afforestation, oil pipe-lines, vine and orange cultivation, education of the natives. SF 22 deals with the Zionist movement. The Balfour Declaration, which indicated Palestine as a National Home for the Jews, marked the beginning of a steady immigration which continued up to the outbreak of the present war. The new Jewish settlements along the coastal plain and in the plain of Esdraelon are seen. The farming colonies are of two kinds—co-operative, in which the farmer owns his own house and land but shares in other property and services; and communal, in which everything is shared. In addition to the farming colonies, some 250,000 Jews settled in towns, between 1920 and 1938, and views are given of the modern and flourishing Tel Aviv, whose prosperity depends to so large an extent on the citrus industry.

### THE CATHOLIC BIBLICAL ASSOCIATION.

If you are not already a member of this Association you may join by sending five shillings to the Secretary, C.B.A., St. Edmund's College, Old Hall, Ware, Herts. This annual subscription entitles members to receive *SCRIPTURE* regularly. The Bulletin keeps members in touch with the activities of the Association. A lending-library, particularly useful in this time of scarcity, is also available. Leaflets are issued from time to time which contain book lists, Scripture readings, etc. Not least of the advantages is the assurance that you are giving substantial help to an Association which is endeavouring to carry out the wishes of the Holy Father as expressed in the Encyclical Letter, *Divino Afflante Spiritu*. Bearing in mind that our work is evangelisation, may we ask you to give us the best assistance of all, namely your prayers?